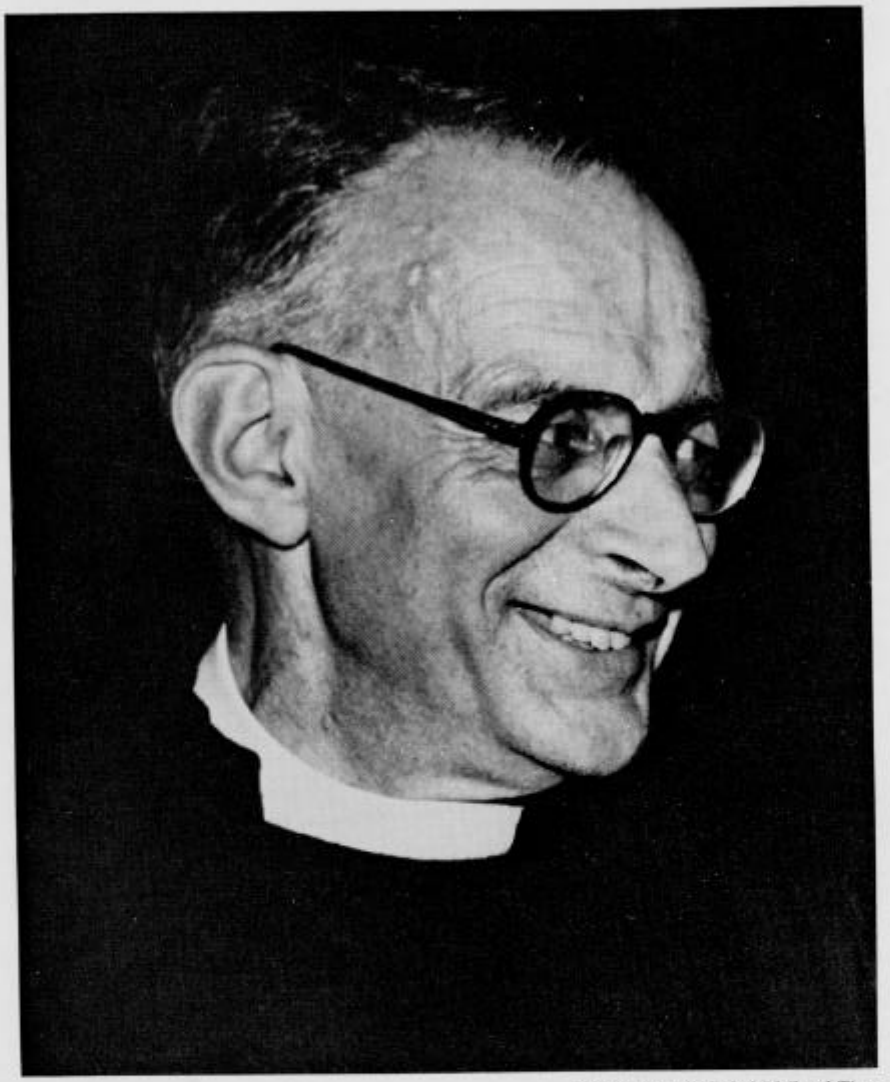
PLATE XII



Photograph by the Oxford Mail and Times

FRANK LESLIE CROSS

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1900–1968

FRANK LESLIE CROSS was born at Honiton in Devon on 22 January 1900, the eldest child of Herbert Francis and Louisa Georgina (*née* Randall) Cross. In 1911 the family moved to Bournemouth and it was at Bournemouth School that his mind was formed and the signs began to appear of the powers of concentration, scholarly mastery of detail, and capacity for concentrated intellectual work which were to make him in after-life the wonder of all who knew him. He gained First Class Honours in the then Cambridge Senior Local Examination at the age of 14, and a second entry when he was a year older gained him another first class distinction in pure mathematics, the first place among nearly 3,000 candidates, and the Syndicate Prize. The crown of his school career was election to a Domus Scholarship in Natural Sciences at Balliol. After matriculating in Hilary Term 1918, and going into residence, he had, having attained military age, to leave Oxford and serve in the Army during the last part of the 1914–18 war. Letters to his mother from camp reveal a relative contentment in conditions which one would have thought trying to anyone so intensely shy, reserved, and serious minded from childhood. Whether his short military experience contributed to the hatred of war and deeply moral pacifist convictions which, although sparingly expressed in words, were, as all who knew him were aware, a faith to him, it is hard to say. It is, however, strange to find among his papers three Certificates of Excellence presented to him by the Navy League between the ages of 14 and 17 for essays on the British Navy, and it would seem that, even at the end of his life, his omnivorous mind retained a detached interest in naval and military history.

As already mentioned, the occasionally formidable silences and the shy retiring character which were the first impressions made upon all who met him in later life (though perfectly penetrable as one got to know him) were apparent at school. A schoolfellow writes of him as 'the shy, reserved, rather silent friend whom many, though with difficulty, came to know and love'. Equally it would seem that the distrust or even dislike with which schoolboys often regard a brilliant schoolfellow were never his portion. Another schoolfellow writes: 'He was always just ahead of me in academic work and examinations but one

could never be envious or jealous of a person so completely unassuming.' Indeed, throughout life, whatever the affectionate amusement his foibles and somewhat erratic habits caused, it is safe to say that he never made an enemy. The late Abbot Capelle of Mont-César, one of the many European scholars who revered and loved him, once spoke of the all-conquering power of *son sourire silencieux*—a perfect description of one whom superficial observers might have thought an unclubbable man. In fact, the present writer, who was privileged to be his colleague at Pusey House from 1935 to 1944, can testify that no man could ever have been easier to live with at close quarters than Cross, whose even temper, unselfishness, and quiet, thoughtful anxiety to be of help to all around him was as obvious as his immense learning and unceasing work.

Of Cross's undergraduate life at Balliol, after his return from the Army, there is little to tell on the personal side. As a scientist who spent long hours in laboratories he was possibly little known in the college, as tended to happen in those days, and his shyness and complete lack of athletic interests would no doubt have accentuated this. (From boyhood his chief recreation was bicycling, a love which continued far into his life. He could cover prodigious distances in a day and his holidays were rarely stationary ones.) He read the Honour School of Chemistry, obtaining Honours in 1920 in Part I together with Crystallography, a choice of speciality which reveals the mathematical bent which was one of the factors which led him later to philosophy, and in the same year obtained a London External B.Sc. in Chemistry with Second Class Honours.

It would seem that this choice of studies, surprising at first sight in one whose fame was to rest finally in patristic and liturgical scholarship, was virtually forced upon Cross. In later life he was known to explain it naïvely by the fact that he *happened* to gain a scholarship in chemistry. The fact is, as the schoolfellow last quoted explains, that 'Bournemouth School was almost entirely concerned with science and mathematics; we all gave up Latin after a couple of years and there was no provision for the teaching of Greek. When Leslie obtained a scholarship to Balliol and he needed some Greek [in those days compulsory for entrance to Oxford] one of the masters was found who could give him some coaching.' It was characteristic of Cross that whatever his hand found to do he did it with all his might, but it is clear that as an undergraduate he would have been ill equipped to read a subject involving the classical languages, a

fact which makes more astonishing his adult mastery of their intricacies. The foundations of his vocation to Holy Orders were almost certainly laid before he left school, largely owing to the influence of a remarkable priest, destined to die young, the Revd. Henry Hobson, then a curate at the church Cross had come to attend, St. Clement's, Boscombe. So in all probability his mind was already turning in the direction of theology, and it was to the Honour School of Theology that his studies were directed after his first degree course. In this he took a First in 1922.

By this time his brilliance in fields other than the scientific was becoming apparent. He was awarded the Junior Denyer and Johnson Scholarship in 1922 and the Senior in 1922 and 1924. He won the Senior Greek Testament Prize in 1923 and was a joint winner of the Ellerton Essay Prize in 1924, in which year he also became a Liddon Student. It will be convenient to list here the academic distinctions which came to him later—D.Phil. in 1930, D.D. in 1950, Hon. D.D.s of Aberdeen and Bonn in 1959 and 1960 respectively, and, in 1967, F.B.A. He was Select Preacher at Cambridge in 1933 and 1945, at Oxford 1936–8. From 1934 to 1942 he was University Lecturer at Oxford in the Philosophy of Religion, and from 1935 to 1938 held the Wilde Lecturership in Natural and Comparative Religion.

The time was now approaching when, by a series of circumstances as remarkable as they were providential, Cross's life-work was to be directed into the channels which determined its course and character. His interest in science had by no means faded, although, with the approval of his college, he had passed in 1920 direct from Part I of Chemistry to the Theology School without taking Part II, the year of research upon the results of which, taken in conjunction with those of Part I, his Class would normally have been assessed. Testimonials from his theological tutors, D. C. Simpson (later Oriel Professor of Interpretation) and K. E. Kirk (later Canon and Professor of Christ Church and then Bishop of Oxford), show that the research he proposed to do if elected to the Senior Denyer and Johnson Scholarship related to the philosophy of religion and, in particular, the relationship between religion and science. Study abroad is one of the conditions of the tenure of this scholarship and therefore he was to spend two years at Marburg and a term at Freiburg-im-Breisgau, working part of the time under Rudolf Otto, the famous exponent of the idea of the numinous. He retained

throughout his life a deep regard for German scholarship, which his thorough knowledge of the language enabled him to explore with ease, and an affection for the German people which the events of the Second World War did nothing to dim. The gulf fixed in his student days between Evangelical and Catholic theology in Germany tended to limit his contacts to Protestant divines, but in the latter part of his life, largely through the patristic conferences he fostered, he gained as many German Catholic friends. It was interesting to notice how increasingly in later life, without losing his German sympathies, he grew to appreciate the learning and ethos of Latin Europe. Indeed he became more and more a man of wide cosmopolitan sympathies.

During this time he was working for his D.Phil. thesis on 'The Philosophy of Edmund Husserl and his School', which gained him the degree in 1930. He was also moving towards ordination. Dr. H. D. A. Major, the Principal of Ripon Hall, Oxford, offered him in 1924 a teaching post there and he was ordained deacon in 1925 and priest in 1926. He once told the present writer that Dr. T. B. Strong, then Bishop of Oxford, demurred to ordaining him priest unless assured that he had modified his views on the miraculous and this raises the question of the theological evolution through which he was then passing. A friend who knew him then has suggested that it involved a real crisis of faith, in which he verged upon agnosticism, but this seems doubtful. Undoubtedly he was before ordination attracted away from the Anglo-Catholicism learned in Bournemouth towards the 'Modernism' of which Ripon Hall was then considered the central shrine. (This was in fact much more akin to Liberal Protestantism of the kind with which he was familiar in Germany than to the Roman Catholic Modernism of Loisy, Tyrrell, and others.) Its stress upon the need to reform Christian theology in the light of modern scientific discoveries no doubt appealed to a man of scientific training, whilst anyone reading the Oxford Theology School in the twenties was brought abruptly into contact with biblical criticism, often of a radical and negative type, and thereby could come to feel that traditional theology had been shaken to its roots. It would seem, however, that Cross never ceased to feel the deep call of Catholic sacramental belief and worship, which, as he used to say, was to some extent shared by Dr. Major, for whom, however much he came to differ from him, he retained a lifelong veneration. Whilst still at Ripon Hall he began attending Pusey House Chapel and, as a friend recalls, would sometimes bring Ripon Hall students

to the Saturday night Devotions before the Blessed Sacrament. This and his reputation as a rising theologian led to a proposal to offer him a Librarianship of Pusey House, and the same friend recalls being asked by one of the Librarians to testify to Cross's substantial Christian orthodoxy, of which the then Principal, Dr. Darwell Stone, had serious doubts. On this guarantee the post was offered and accepted and from 1927 to 1944 Pusey House was to be Leslie Cross's home, although for the first year he combined with his Librarianship the Chaplaincy of Ripon Hall, a combination which in those days seemed bizarre to some, though not to him. His theological evolution was, like most other things in his life, deliberate, cautious, and largely silent. Regarded at first as a Modernist Anglo-Catholic of the type of Wilfred Knox, he would probably never have been willing to label himself at all. It was a long time before he severed his connections with the Modern Churchmen's Union, and his interests at first remained centred in the relations of science and religion, at that time such a centre of controversy, and in contemporary philosophy, but residence at Pusey House brought him into intimate contact with the massive patristic learning of Darwell Stone and undoubtedly, besides turning his abilities towards exact textual scholarship, bred in him a deeper veneration for the ancient tradition of Christian thought. A review he published in the *Church Quarterly Review* of October 1933 (pp. 132–44) of Bishop E. W. Barnes's Gifford Lectures, *Scientific Theory and Religion*, well illustrates the point his fundamental thinking had then reached. After speaking of the change in the climate of thought brought about by the rapid and revolutionary developments of scientific theory, he points out, using his own early education as an example, that the result of the predominance of science in secondary education has been 'the creation of an entirely new type of mentality', with the consequence that theological discussions are unintelligible to many people. (Cross was aware of the 'Two Cultures' long before the phrase was popularized by C. P. Snow.) He then praises Barnes's exposition of the contemporary scientific picture of the universe but goes on to criticize the inadequacies of his metaphysics. He points out that:

> Until the physicists become possessed of an adequate metaphysic, they can hardly hope to make their theories consistent. Now Christianity claims to possess such a Metaphysic. Amidst the welter of modern forms of scepticism, the Christian Church contends almost alone for the essential rationality of the Universe. Her conviction that God is Reason,

with the implication that the Universe shares in his rationality, are presuppositions of her doctrines of Creation and of the Incarnation (p. 143). And he concludes that, if natural science can benefit theology, it is equally true that theology can aid science, by exercising, as it has done more than once in the past, a corrective and constructive influence upon it. One sees here the effects of an increasing study of patristic and scholastic theology, as also of the interest in the history of the Oxford Movement aroused in him by requests to contribute to the literature occasioned by its centenary. On this subject, aided as he was by the collection of manuscripts relating to it at Pusey House, he became and remained an authority, although he published nothing specifically on it after 1933. He was, however, led by it to an interest in Anglican seventeenth-century divinity, and the great collection of extracts from the Carolines, *Anglicanism*, which he published in collaboration with Paul Elmer More in 1935, was the first book which showed his wonderful power of minute accuracy in compiling biographical and bibliographical detail revealed later in its full power in the *Oxford Dictionary of the Christian Church*.

More and more he was drawn to patristic studies. For this the resources of Pusey House Library, of which he became Custodian in succession to Darwell Stone, gave him unique opportunities, with the Bodleian and British Museum to turn to if necessary, and, increasingly, as years went by, the great libraries of the Continent. The study of the Fathers satisfied his taste for really close scholarship, into which the scientific exactitude he had learned as a young man translated itself in mature life. After the death of Darwell Stone in 1941, Cross (who published in 1943 a sensitive and full biography, with a selection of letters, of his beloved predecessor) took over the editorship of the massive *Lexicon of Patristic Greek*, a project started in 1906, and held it until 1946, when he handed it over to Dr. G. W. H. Lampe. Ever since his coming to Pusey House he had lived in the atmosphere of the million or more slips, the work of many hands, housed there for the progress of the work. No one could be better placed to develop a knowledge of the Fathers equalled by few and surpassed by none. His university lectures, almost always on patristic subjects, reflected but a small part of this interest, although it never engrossed him to such an extent as to make him part company with other intellectual pursuits. His powers of work seemed inexhaustible. Rising early, he normally celebrated the 7.15 Eucharist in chapel and, after a rapid breakfast, retreated to the library, where, except for mealtimes and a

constitutional accomplished at his usual rapid walking pace, he was to be found all day. One of his engaging characteristics was to leave his room almost untenanted and to conduct even private correspondence from a library carrel, as was also his liking for a draughty passage in preference to a room for lengthy conversations. (One feared to suggest a move, lest his shyness should make him break off the talk completely.) But he could always find time to help readers or to interview at length the many who came to seek guidance or information in their studies. He was a skilled library administrator and it was he who converted the library, from one downstairs room with books needed by those reading the Theology School and an Upper Library, inadequately catalogued and arranged, to which only the privileged could obtain access, to a well-ordered collection with meticulous card indexes. It was he too who devised the collection of philosophical works in the Bouverie Room which attracted to Pusey House many who would never otherwise have entered it and a Darwell Stone Memorial Room of books for biblical study.

The Pusey House period came to an end in 1944. In 1943 Dr. N. P. Williams died and the Lady Margaret Chair of Divinity, attached to a Canonry of Christ Church, became vacant. Modest as ever, Cross needed much persuasion by friends who knew and admired his work to stand for it. Characteristically he came to a decision, after a first refusal, during a journey by bicycle to Monmouth and at once rode back through the night to give his assent. By the traditional statute the electoral body was not a board, but consisted of all Bachelors and Doctors of Divinity of the University, and all members of Congregation who were in Priest's Orders. War conditions made a personal poll impracticable and the statute had to be changed so as to permit a postal vote. And so, after much delay, Cross was elected by a decisive majority. Thus began the last period of his life, which lasted until his retirement owing to ill health in September 1968, only three months before his death.

The writer well remembers the consternation with which Cross, happy as he was to ascend his well-merited Chair, inspected the huge, rambling Priory House which went with it and its large garden. Amusingly, his first reaction to the latter was to purchase Ministry of Agriculture pamphlets on horticulture and invest in garden tools. His ever-growing private library was transported there bit by bit and largely by his own hands, and he moved in in the course of 1944. For some time his housekeeper

was the devoted Miss Irene Johns, who was wont to complain that there was no telling which of the many rooms the Professor would select on any day for his work, except that it would not be the one in which she had lighted a fire. After the death of his mother, his father was moved from Bournemouth to the house and his younger sister, Muriel, retired from teaching in order to look after her father and brother, the elder sister, Marjorie, also residing permanently when she later retired from teaching. After some years Miss Elizabeth Livingstone, a graduate of St. Anne's College, became Dr. Cross's secretary, occupying a flat in the house, and from henceforth becoming the Professor's right hand, his research assistant and devoted collaborator in all his learned work. It was she who finally prepared for publication the mass of material accumulated for the *Dictionary of the Christian Church* and, a greater contribution still, was the executive organizer of the series of conferences which brought scholars to Oxford from all over the world and is perhaps, as he certainly would have wished, the achievement by which Leslie Cross will be most of all remembered. It began with the International Patristic Conference of 1951, which was followed at four-yearly intervals by those of 1955, 1959, 1963, and 1967, and, in addition, New Testament Conferences were held in 1961 and 1965, following upon a Four Gospels Congress in 1957. Those who took part will long remember the crowded meetings in the bigger rooms of the Examination Schools and the more intimate section meetings in smaller rooms there and elsewhere, the enthusiastic interest, the animated private conversations in many languages, and the various services and concerts arranged as part of the programmes, nor least the careful issuing of invitations, compilation of lists and programmes, and the careful planning for the accommodation and comfort of guests in Christ Church and other colleges. Scholars of all major Christian denominations read papers and discussed them, and many contributions were made permanently available in print in the pages of *Studia Patristica*, *Studia Evangelica*, and elsewhere.

At the time of Cross's death plans were actively going forward for another New Testament Conference in September 1969, and it had been arranged that he should stay on at Priory House after retirement in order to see it through. This was not to be and the Conference will in a sense be a memorial to him—not, it is hoped the last, for his dearest wish was that the gatherings he inaugurated should become a permanent part of Oxford academic life.

Of Cross's own scholarly work it must be said that, though not great in bulk, it is all of that lapidary quality which only a minority of scholars achieve. He never wrote a large book, chiefly because of the perfectionism which made him test exhaustively everything he wanted to say and hesitate to put forth anything upon which further research might shed more light. It must be added that his habit of always having a series of irons in the fire at the same time made his mind, to vary the metaphor, something like a revolving lighthouse perpetually engaged in a slow *tour d'horizon*, lighting up his many projects by turn but not resting on any long enough to light it to completion—an engaging habit, though apt to be exasperating to publishers and assistants, as the present writer first discovered when Assistant Editor of the *Dictionary of the Christian Church* during the first six months of its planning. It was the intellectual counterpart of the restless mobility which from early years made him change travel plans *en route*, although it was also the reflection of an ever active brain whose interests were very much wider than the casual observer might imagine. The author's mother, who had a keen insight into people and dearly loved Leslie Cross, used to say that he had so great a mind that it bewildered him how to use it, and this was probably true. In any case one can reconcile oneself to the fact that the great book on Athanasius he planned and adumbrated in his Inaugural Lecture in 1944 was never written by admiring the gemlike precision and lucidity of his articles and reviews and reflecting upon what both scholars and general readers owe to his editorial work. It would be difficult to fault any of his factual statements, based as they were upon microscopic research, or to find any important work upon any subject he had overlooked. But, over and above this, he had that clarity of insight which made him see things to which others were obtuse but which became obvious once Cross had called attention to them. The best example is a paper originally read to the Ecclesiastical History Society at Oxford on 3 July 1964, the substance of which was published in the *Journal of Theological Studies* in 1965 (pp. 61–7) on 'Early Western Liturgical Manuscripts'. It examines the history of work upon the Sacramentaries and makes the point that 'unlike literary manuscripts, liturgical manuscripts were not written to satisfy an historical interest'. 'They were written to serve a severely practical end. Their primary purpose was the needs of the services of the Church. Like time-tables and other books for use, liturgical texts were compiled with the immediate future in view. Their intent was

not to make an accurate representation of an existing model.' (It may be noted in passing that Cross was remarkably expert in using time-tables.) And thus there falls to the ground at one blow the laborious efforts made by liturgists to classify the Western Sacramentaries into categories derived from supposedly uniform archetypes and, in their place, Cross recommends the study of liturgical manuscripts from the point of view of what he calls *Realliturgie*, realizing that 'the *primary* witness of every liturgical text is to the manner in which the liturgy was performed at the date and place where (or for which) the manuscript was originally issued'. For an example of his historical skill and acumen one may cite an article in the *Church Quarterly Review* of April–June 1939 on 'The Council of Antioch in 325 A.D.', where, with laborious examination of primary and secondary sources and clear argumentation, he establishes both the probable authenticity of the documents ascribed to this council and the likelihood that from it came the project of the first Oecumenical Council which assembled at Nicaea later in the year. It is a splendid example of Cross's building upon the work of other scholars, whom he judges magisterially by the evidence of the sources and by penetrating and illuminating comment derived from the strong sense he always had of the way in which human beings actually behave. His ability as an editor of texts came out in his edition of St. Athanasius's *De Incarnatione* (1939), which, with its two or three recensions, presents specialized problems. He lectured for many years upon this work, a traditional set book in the Oxford Honour School, and it is a pity that his illuminating comments, which helped many generations of students, including the present writer, were never printed. The equally valuable edition of *St. Cyril of Jerusalem's Lectures on the Christian Sacraments* (1951) was fortunately furnished with a learned introduction in Cross's customary exhaustive though succinct style. These qualities are no less apparent in *The Early Christian Fathers* (1960), which covers the ante-Nicene Age and gives some idea of the intensive knowledge he had of patristic literature. Planned as the first volume of an English Patrology, the two other volumes of which would have dealt with the post-Nicene Greek and Latin Fathers, it is invaluable as an introduction to the subject, but unfortunately stands alone, as his failing health after this time and his increasing interest in early Latin liturgy prevented the production of the whole trilogy. The great *Oxford Dictionary of the Christian Church* has already been mentioned, and perhaps stands as the greatest monument of all to

his encyclopaedic knowledge of the history of theology and of Christian institutions, for, although over ninety contributors, as well as other collaborators, are listed, including some famous names, it is no secret that much of its accuracy is due to careful and tactful editorial control and, in particular, the bibliographies, perhaps the most valuable element of all, owe most to the meticulous research and checking done by Cross and Miss Livingstone, a fact hinted at with characteristic modesty in the preface. Begun in 1939, the *Dictionary* finally saw the light in 1957. It deservedly obtained a phenomenal circulation and has been repeatedly reprinted with minor corrections. It would be impossible to estimate how many books, sermons, and speeches have been indebted to it since its appearance; their name is probably Legion. A completely revised edition was in preparation when Cross died and it is hoped that this will be published under the editorship of Miss Livingstone.

As a personality, Leslie Cross, for all his shyness, was impressive and attractive. His sermons and lectures, although full of good matter, were marred by a peculiarly flat and toneless delivery, which put off many hearers and robbed them of their full effect. But in private conversation Cross could be warm, witty, intensely interesting when he reminisced, and always attractive. Nor was he, as some may have thought and as he himself in humility was known to say, destitute of pastoral gifts. He was a valued confessor and to many who had the perception and courage to penetrate his shyness a guide, philosopher, and friend who was sought out, both at Pusey House and Christ Church, even by some who might have seemed most unlikely to approach him. He was the kindly and indefatigable Supervisor of a line of research pupils and the mentor of many rising scholars. With a long series of scholars of his own standing all over the world he formed lasting friendships and engaged in correspondence. It was, indeed, this and the visits he was wont to pay—his passports reveal him as an untiring traveller—which largely made possible the success of his great conferences. The reverence and affection he evoked from scholar friends was easily apparent. It is probably true, though not wholly a matter for regret *sub specie aeternitatis*, that his unselfish readiness to give scholarly help to others limited his own productiveness, despite the interminable hours he devoted to study and note-taking. To his cathedral duties he was utterly faithful and he brought to services that unostentatious recollection and devotion always characteristic of him. A particular interest was given to

the filling of college and university benefices. He would not only make careful inquiries about suitable presentees but visit even remote parishes, in order to assess their needs, where countryfolk found him a parson with whom it was easy to talk and had little idea that he was a scholar of world reputation. In Christ Church he was much beloved by its Students, as well as by his fellow Canons, and, in retrospect, it is comic to recall the alarm with which, on his election, he viewed the prospect of college life. (Before leaving Pusey House he asked the present writer whether he thought that his new colleagues would consider it sufficient for him to dine in hall once a fortnight and it had to be gently suggested that more frequent appearances would probably be welcomed.) He gained, too, the friendship of not a few undergraduates. His sense of humour, if quiet, was keen. Dr. Ian Neill, who attended him medically in his last years, recalls 'his warm personality, the wonderful twinkle that appeared in his eyes when something amused him or when he was talking about one of his many interests'. This indeed was the Cross his friends knew, although many who saw him only at a distance thought of him as an almost inhuman recluse. The enclosed life he well understood. He was a welcome visitor at a series of convents where he frequently took duty or stayed as a guest, but, however great his need for occasional solitude, he never contemplated withdrawal from the world as his own vocation nor did company necessarily irk him. He was an admirable host. Few, even of those who knew him well, would easily credit that he once conducted with success a Quiet Day for delinquent girls in a remand home and made a deep impression upon these tough characters, who loved his humour and voted him 'a *proper* parson', i.e. a sincere one. He was indeed always the priest, as all who saw him celebrate at Pusey House, the Cathedral, or elsewhere would recognize.

Always kindly, he could nevertheless speak with quiet asperity of anything he considered 'bogus' in scholarship or character; he had a horror of the pretentious or the shoddy. Frugal and ascetic to the extreme in all that concerned himself, he was intensely concerned for the creature comforts of friends or guests, and practical too. A great friend, then an army chaplain, recalls arriving in Oxford direct from the Dunkirk evacuation of 1940 to find Cross unconcernedly at work upon a long-term project. He was greeted with a smile and 'Good! I've been thinking about you.'—followed after a pause by: 'I suppose what you really *need* is a bath?'

His family life was quietly affectionate and happy. His father died after a contented evening of life at Priory House and Leslie continued to be cared for by his sisters. By the sixties nature was probably taking its toll of a strong constitution worn by incessant and self-denying work. He suffered from high blood pressure and in 1965 he had to undergo an operation, from which he recovered with slowness and after which he never seemed quite the same man. In 1967 muscular disease was diagnosed and by the following year speech articulation had become difficult, he was liable to fall, work had to be greatly curtailed and some cathedral duties delegated. He felt that he must retire and a house was bought at Burford in which he would live with his sisters after he had seen through the New Testament Conference of 1969—Christ Church generously allowing him to retain his canonical house until then, although from the end of September 1968 he ceased to be Canon and Professor. By December it was obvious that he was gravely ill, although not confined to bed, but by the end of the month he seemed to have grown rather better. The end came unexpectedly. On Sunday, 29 December, he had felt well enough to take a walk in Christ Church Meadow and, as had become necessary, retired to bed early, but seemed contented and no different than he had been when visited by his sister to say good-night. Next morning he was found to have died quite peacefully in his sleep. His Requiem and funeral took place in the Cathedral he loved so well and his ashes are buried in the garth adjoining his garden. So ended on earth a life of singular service to the Church and to learning and of inspiration to the many who owe so much to his work and selfless devotion to others.

THOMAS M. PARKER